

The Austin Pulpit

"The Truth Shall Make You Free."—JESUS.

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"MY CREED"

An Address delivered before the California Spiritualist Association at their Annual Convention, at Turnverein Germania Hall 1936 West Washington Street, Los Angeles, September 7, 1928.

By B. F. AUSTIN, D. D.

The great object in this and all similar Conventions of Spiritualists is to confirm and strengthen each other as fellow Spiritualists in the knowledge and faith in Spiritualism; to inspire the larger faith and nobler action in our work and to learn and apply the best method in propagating the truth of Spiritualism to the world at large.

I shall endeavor to offer in this talk some encouragement to my fellow-workers in Spiritualism by announcing my Creed, which of course is an optimistic one, since Spiritualism is the Religion of Optimism, and as W. J. Calville frequently said: "Nothing is too good to be true." You may say Spiritualists do not believe in Creeds and that is largely true, especially of the iron-fetters that bind and restrict the growing minds and expanding intelligences of the people. Yet in another sense Spiritualists have more creeds than church people—for creeds are but opinions and men growing in intelligence and power of thought are constantly changing creeds (or opinions).

My creed is a short one and has only three articles:—

1 Spiritualism is the noblest philosophy of Life and the simplest, profoundest and most helpful Religion in the World.

2 Spiritualism is marching on gloriously to world conquest.

It is the deepest obligation as well as the noblest privilege of all Spiritualists to broadcast this religion—pure and undefiled to the world.

A Welch Methodist preacher was very fond of the number 3, and always had two premises or propositions and a conclusion to each sermon. One day he took his Bible Text: The men who have turned the world upside down have come hither also. And he divided up his subject as follows:—

- 1 Men and brethren, this world is upside down.
- 2 Men and brethren, this world can be turned right side up.
- 3 Men and brethren, We are the Boys to do it.

On another occasion he read the New Testament passage "Thou are an austere man" and not being very well versed in pronunciation and being very well acquainted with the oyster industry he read the passage "thou art an *oyster man*," and gave a very powerful discourse and made a number of converts. There was one man who noticed the mistake and he went and reminded the preacher of his error. The preacher said "Why bother about the pronunciation. Don't you know we bagged three converts?"

I hope you subscribe to my three propositions, and especially to the Welch preacher's conclusion "*We are the boys to do it.*"

Spiritualism does not assume to be the only religion: there are others, and many of them are doing good work, but in one Fundamental requisite of all true Religions Spiritualism stands single and alone, unequalled, unapproached, unquestionably superior. It is a religion resting on knowledge—a religion of demonstration. It asks you to accept nothing it cannot prove. It has a Great Bed Rock Foundation of present-day facts and experiences entirely its own and does not depend on any other religion. It is not dependent on Tradition. It offers mankind a great demonstrated Truth. Its teachings harmonize with Nature and with Life experiences and with the great moral laws written in the Soul of Man. It is not a belief but a knowledge scientifically attained by investigation and logical induction. Its evidences are not obtained from musty records of by-gone days but rest on personal experiences of today. Its followers are men who have investigated the phenomena and miracles of today and become convinced and converted not by study of reported miracles, contained in disputed texts of ancient documents. Our Witnesses are living witnesses who tell us what their eyes have seen and their ears heard and their hearts experienced of the blessedness of the proof palpable of the Life after death. . . . In short Spiritualism is a great Scientific Fact, the solution of a world problem, the answer to an age-long question and not a doubtful myth or a cunningly devised fable of the priesthood.

No religion is competent to answer the heart questions of the race, or bring comfort in earth's sorrows unless

it has the Proof-positive that men live after death and that it is better farther on.

As well try to build our city hall on sand, or found a palace on the sea as to found and propagate a religion on traditions of a dead past.

In short the motive power in Religion is founded not on a demons ration of the fact that we live here but we live after death. It is the eternal life, the life everlasting that gives Religion its appeal to the human heart. No other religion has this demonstration. No other professes to have it. All the church teaching rests on Tradition.

Now of all Foundations for reasoning, for philosophy or religion the most uncertain of all is *Tradition*. All human progress has been made by discarding *tradition* and the old faiths built upon *them*. As men have emerged from barbarism to civilized life, as the brain of man has grown and science come into human life, men have had to discard traditions as the toys of the childhood of humanity.

Spiritualism accepts nothing as certain in religion till it is proven. You say, perhaps, How Narrow! No, our Spiritualism does not restrict belief. Believe what you like—believe what you can. Belief will not save you, it will not damn you. But when you build a Religion, build it on solid Granite of Fact and Truth.

I say Spiritualism is marching on gloriously to the conquest of the world. You say you must be an optimist. So am I. So is God.

I will admit one fact, however, Spiritualism is not growing as fast as I personally desire to see it grow. Quite true, but then I assert that just as fast as the human mind grows, just as rapidly as man's brain develops, just as fast as man's intelligence widens to receive the large and glorious teachings of Spiritualism, just so fast Spiritualism is growing and being absorbed in human intelligence.

Spiritualism is the great Eclectic Religion of the world. It receives nothing but demonstrated Truth. It never rejects a truth demonstrated. It says with St. Paul: prove all things. Hold fast that which is good.

Spiritualism is broad enough and liberal enough to embrace all demonstrated truth. There is not a teaching in any Christian or other religion in the world that Spiritualism would not gladly accept and proclaim if it will demonstrate it is God's truth. Let them pass the acid test and show themselves in accord with Nature and life and Spiritualism everywhere will accept them.

Spiritualism is marching on I say to World Conquest.

A few clergymen are coming into its ranks steadily and announcing their conversion to the world. Many are preaching its broader truths. Many are hindered from any fair criticism or discussion of Spiritualism because their congregations are made up of two classes: the Moss Backs, old time conservative element who haven't grown an inch mentally in a century and who would fight any fair discussion of the subject of their pulpits, and the progressive class who are more or less interested in and favorable to Spiritualism. The orthodox preacher of today cannot please both classes and stands to lose favor with one side if he discusses Spiritualism at all. So he

"Smooths down his words to ears polite
And keeps his Spiritualism out of sight."

Most ministers do not wish to offend any section of their hearers in these days of church rivalry. And many ministers have not as yet reached that full-orbed development of manhood where they are inclined to become martyrs for a truth which assails their popularity or their pocket book. And then Spiritualism has no fat calls for ministers. Yet nothing is more certain than the spread of the spiritual philosophy every where and the final acceptance of Spirit Return by the orthodox clergy and laity.

All new religions have their drawbacks, their struggle for existence, their persecutions by older and stronger organizations. Yet despite the conspiracy of silence by the clergy, the annoying and harrasing use of old sumptuary laws, and the open injustice of which our Mediums and Healers are subjected, despite the unjust and unchristian restrictions put upon Spiritualistic work and healing, which would throw Jesus himself in the dock if he attempted his work today, Spiritualism steadily moves on in its work of moulding public opinion and presenting its divine teachings to the world and winning its converts from every class and from every church.

Theodore Parker, that Great Colossus of the American clergy wrote in 1856:

"It seems more likely that Spiritualism will become the religion of America than it did in A. D. 156 that Christianity would become the religion of the Roman Empire, or that in A. D. 756 Mohammedanism would be the religion of the Arabian people."

1 It has more evidence for its wonders than any historic religion hitherto.

2 It is thoroughly democratic with no hierarchy, with inspiration open to all.

3 It has no fixed fact, no *punctum stans*, but a *punctum fluens*.

Today I would add to Parker's statement and say that Spiritualism has a million fold more logical evidence of its truth than the Christian world has of the truth of historic Christianity—since we have untold millions of living witnesses and the Christianity of today rests upon tradition. The tendency of modern thought in all classes of thinking men is distinctly toward an utter rejection of tradition except where confirmed by the teachings of Nature and of Life. Thinking men both inside the church and out no longer believe the fable of the Fall, the doctrine that man is an undeveloped devil, or in Salvation by blood, or in the Trinity, or in an awful Day of Judgment, or in a burning hell, or in a personal devil, or in substituted righteousness, or in a God of War and blood shed. Thinking men everywhere are growing into a firm belief in the universal presence and goodness of God, into the nearness and power of the Spirit world, into the goodness and glorious destiny of man and into the final salvation of all men—and these dogmas constitute Spiritualism.

Now why do I say Spiritualism is marching on to *world victory*? Because Spiritualism has nothing to offer or force upon the acceptance of the people but *demonstrated truth*. It entered upon the race only 80 years ago—and today it has probably a *thousand confirmed believers* in its teaching to every one Christianity had in its first 80 years.

I say it is marching on to *victory* and *world conquest* because its truths are so *simple*, so in *accord with life and nature*, so in harmony with our *inherent principles of right and truth* that men can hear and assent without any protest of their own moral instincts against them.

Spiritualism has the *vigor* and *courage* of youth in the great race with orthodoxy for the goal.

It is not *handicapped* as is the old religion by a *thousand dogmas men once believed*.

It has the same *prospect* of success in the race that a new *high-powered electric boat* with skilled seamen and light cargo would have with an old *water-logged ship* covered with barnacles and weighed down with its load of *unbelievable dogmas* which reek with the barbarism and savagery of heathenism.

Spiritualism is going on to *World victory* because it has what the world *needs* and *hungers for*, for which all human hearts long, the *Message of the Life immortal* and the divine comfort of soul communion with our arisen friends.

We are marching to *World Victory* because a great flood

of Light and Truth from the Realms of Spirit is pouring into the minds and hearts of men today.

We are marching to certain Victory because Truth crushed to earth shall rise again—it is as immortal as God Himself—and if there is any God in Heaven, Truth must triumph.

We are marching to Victory for the Spirit World and mortals are joining in one holy compact to broadcast the truth in both worlds and myriads of arisen souls and fellow workers are sending the radio messages of Immortality earthward into the hearts of men everywhere!

What we need is the Martyr Spirit of the great Medium Jesus, and the heroic spirit of Columbus, as Joaquin Miller sings it. Read it in the No. 7 of The Austin Pulpit. That same spirit in Spiritualism would set the world on fire.

THE SUMMERLAND

By V. MAY COTTRELL

Mortal's speak of "Death's dark river,"
Dread the lonesome crossing o'er,
But their words would lose all meaning
Could they view that shining shore.

Could they see bright bands of workers
Welcoming all new-born souls;
Teaching, leading, guiding, helping,
As their consciousness unfolds.

Could they hear glad cries of greeting,
See the peace on faces mild;
Feel the sudden thrill of rapture
As a mother meets her child.

Could they feel the strong firm hand-clasp
Of a friend long gone before;
Know the joy of life's fulfillment
On that grand and glorious shore.

Could they see the sad heart-hunger
Of a friend long gone before;
Cease in gladness and rejoicing
As their tears at last they dry.

Could they wrest life's inner meaning
From its outer semblance planned;
Could they sense its mighty purpose,
Then earth's folk would understand.

May be sung to "St. Oswald"—
"Through the night of doubt and sorrow?"

THE PRESENT WAR AGAINST EVOLUTION

(Part of a radio talk over KFRC, San Francisco, on March 29)

Since they have met defeat in a number of State legislatures the enemies of science have determined "to carry the question of evolution to the plain people." In other words, since they can not get educated men and women to approve their activities, they are going to appeal directly to the mass of the electorate, which, engrossed in other duties, has had little opportunity to judge questions of science. Their first experiment of this kind is being carried on in Arkansas.

Here Representative A. L. Rotenberry, backed by a Fundamentalist evangelist named Ben Bogart, has prepared a very stringent measure, which if passed, will even cripple the medical schools of the State and make it difficult to teach geology and biology even in the State University. This bill is being presented to the voters of Arkansas to be voted upon at this November's election.

New Attack Planned

If the fundamentalists succeed in Arkansas they will approach every one of the twenty States which have the initiative and referendum system in the same manner. Specifically named as the next points of attack are North Dakota, Colorado and Montana.

But this does not mean that the fundamentalist anti-evolutionists are now going to confine their attention to initiative measures. Far from it! They have eloquent, if not learned, speakers at the present moment spreading misconceptions of scientific findings and ridicule of science in Kansas and Oklahoma, which they announce will be the first states to face anti-evolution legislation in 1929. Not one of these states—Colorado, Montana, North Dakota, Kansas and Oklahoma—is in the South, where the agitation against the teachings of evolution began. The anti-scientists are spreading their net also over the north and west. Indeed, last year anti-evolution bills were introduced in two New England States—Maine and New Hampshire—to say nothing of the bill which we managed to defeat in California.

While Bryan was alive only one or two such bills were introduced in any one year, and only in the south. Now, three years after his death, under the leadership of such men as Stratton and Riley, anti-evolution measures are introduced in the north and west, and in 1927 thirteen of them! They are the entering wedge, and we shall see strange sights in 1929.

More Fundamental Tricks

Meanwhile, the general non-legislative war on the teaching of evolutionary science goes merrily on. Tennessee and Mississippi have state laws forbidding the teaching of evolution. In Texas the State Text Book Commission simply deleted from authorized text-books those passages which taught or even implied evolution, and nationally known school book publishers are now getting out so-called "Texas editions." This system has been extended to Louisiana and Florida by consent of public school officials who are "more interested in the next election than in the next generation."

In Florida, at this very moment a self-appointed committee of Fundamentalist Baptist deacons headed by a Fundamentalist Presbyterian elder is engaged in what they call "purging" the libraries of the State University and the State College for Women of books of which they do not approve. The chief objection as voiced by Elder Tatum is that they contain evolutionary teachings.

Moreover not a week passes that I do not receive a letter from some teacher complaining that he or she has been dismissed for teaching evolution and even, in many cases, for believing in it. One was from a history teacher in the enlightened state of Michigan, who was repeatedly asked specifically if he accepted the theory of evolution!

And yet there is not a living biologist or geologist of standing today who is not an evolutionist. *As the late Woodrow Wilson put it, when questioned during the Scope trial: "I, like every other man of education and culture, naturally accept the theory of evolution."*

The Basic Issue

The conflict is between two opposing cultures, two irreconcilable views of the world and of life. It can not end in a "peace without victory," but must continue until one prevails. There is the method of science, and there is the method of tradition, and every serious-minded man and woman must choose between them.

The method of science is that of observation of facts, of testing, weighing, measuring, comparing, analyzing, synthesizing. The method of tradition is that of heresy, of handed down ideas, of so-called revelation from an alleged supernatural source. That is the method of the darkest era of man's history, when men trembled at the thunderstorms and earthquakes; when there was a witch or a demon in every accident, and the only way to avert an epidemic or the evil influence of a comet in the skies was to burn candles or chant hymns or to burn the witch or torture the wizard to death.

That, it should be plain even to the most prejudiced, is not the way of the twentieth century. Today when an epidemic occurs we study its causes and cures, we work to prevent its repetition. In a thousand laboratories patient toilers are at work saying "why did this happen and how can we make certain that it will not happen again?" That is the way the Panama Canal was built—by sanitation, the destruction of the mosquitoes that caused the fatal malaria which had made engineering impossible. In the sixth or seventh century the malaria would have been approached by exorcism and prayer; and the canal could not have been built. The monumental work that has removed the menace of yellow fever and bubonic plague from America; that increases the output of our fields a hundred fold; that lights our houses by electricity and provides the very radio over which the obscurantist mouths his ancient errors and the aeroplane by which he flies to spread his old mythologies;—all this is due to the patient investigation, the labourious toil, the strict logical reasoning of the modern scientists. And among these scientists you will not find one who has any standing among his fellows who does not accept evolution as a matter of course.

To paraphrase the striking words of Professor W. D. Mathews, of the University of California, evolution is no more a theory to the man who has studied present day science than the city of San Francisco is a theory to the man who lives in it. It is an established and incontrovertible fact.

Let Knowledge Judge

Some portions of some of our narrower religious sects desire to cast this fact aside and substitute for it the guesses and imaginings of people who lived long before the present era of enlightenment. Incapable of understanding the discoveries of science, they have set themselves up as arbiters of what they cannot comprehend, and as better judges of delicate questions of science than the men and women who have given their lives to its study.

When we want a bridge built, we go to a bridge builder; when we are planning a home, we go to an architect; when our teeth ache, we go to a dentist; when we have legal difficulties, we go to a lawyer. Similarly, when we are confronted by questions of science, we should go to the workers in and teachers of science, and not to those who know nothing of it.

If you believe that questions of science should be settled by experts in science, we need your co-operation in this unceasingly urgent struggle. A note to the Science League of America, 504 Gillette Building, San Francisco—our national headquarters—will bring you an informative leaflet and an application blank.—Immortality.

ARISEN

Mrs. Amanda Austin, beloved wife of Dr. B. F. Austin, passed to the Higher Life on Saturday evening, July 14th, at her home, 4522 St Charles Place, Los Angeles. Dr. Austin, hopeful of her recovery from some new medical treatment and improvements manifested, had accepted a month's lecture engagements in Arizona, Oklahoma and Kansas Spiritualist Camps. He completed a week's engagement in Phoenix and had reached Blackwell, Okla., where he learned from President Reynolds the sad news of his wife's transition. Reaching home Wednesday morning the funeral services were conducted on Saturday afternoon at the Pierce Undertaking Parlors, Rev. Minnie Sayers and Rev. Mary Vlassek officiating.

The crowded Chapel and wonderful floral display bore silent testimony to the love and veneration of the public for this blessed woman.

Two daughters, Kathleen and Beatrice and her son Albert, had preceded her. Alma, the sole survivor of the children, ministered to her mother with the most loving devotion for years.

At the funeral service of Mrs. Austin, Mrs. A. W. Wickland, a dear friend of Mrs. Austin and her arisen daughter Beatrice, presented Dr. Austin and Alma with the following poem inspired by Beatrice and also a beautiful garland of flowers selected under inspiration. We give the poem and the word from Beatrice below:—

MY MOTHER

There is no death!
'Tis but a sleep of Infinite calm
And peaceful quietude.
The freed soul goes to higher realms,
With greater power imbued.
She is not dead, she has not died,
Unseen, unheard, she's by your side.

This token of flowers, so beautiful, so bright,
Are beacons of love, scintillations of light,
They were culled for my mother,
The one I love best,
And I willingly guide her
To the home of the blest.

Flowers of purple, high vibrations of life,
Orange spreads happiness, dispelling all strife,
Yellow brings sunshine
From the spirits above,
White is the Christ-life,—
Purity of love.

She's just gone ahead, to prepare you a home,
She sorrows to leave you, tho' alone,
Not alone, she'll guide and protect you
"Till your earth work is o'er,
Then bid you "Good Morning,"
On that beautiful shore.

* * * * *

I asked Mrs. Wickland to allow me, through her, to pick this combination of flowers, to awaken Mother, and to bring joy and comfort to you my father and sister. Beatrice.

MORE ABOUT FAIRIES

At a recent lecture, with lantern-slides, given in Berlin, the well-known chemist and occultist Dr. Fritz Quade, exhibited a number of photographs stated to be authentic snap-shots of nature-spirits, such as those Sir Arthur Conan Doyle tells about in his Book; "The Coming of the Fairies." These pictures are interesting in as much as they, in a sense, corroborate the evidence collected by Sir Arthur in his book concerning the existence of elves and gnomes only visible through the power of clairvoyance.

The Germans snap-shots were obtained through the clairvoyance of Fraulein Else Arnhem of Berlin, a highly educated young lady of good social standing who at the time she saw the spirits was unaware of the existence of the Conan Doyle fairie book.

She was visiting a friend in East Prussia, and repeatedly saw gnomes and elves on meadows, in thickets, and on the trees. After several weeks of patient waiting she was able to approach near enough to a gnome to snapshot him. The film reproduction clearly show on two pictures the silhouette of a tiny gnome with peaked cap and beard, the position of the head on each picture being slightly different.

She then succeeded in gaining the confidence of a flower-elf whom she persuaded to hop onto the palm of her out-stretched hand. Having previously enlisted the assistance of her friend, a great sceptic, she called to her to focus the camera upon her extended hand and to snap. The friend, though seeing absolutely nothing upon Miss Arnhem's palm, obeyed instructions. The negative was developed immediately afterwards by the lady who took the picture, and showed a queer slender little figure standing bolt upright on the hand, a little figure with gossamere wings extended behind it.

The lady who took the picture vouches for its genuineness and the impossibility of faking the picture under the circumstances.

Dr. Quade had the negative examined by professional photographers who were unable to explain the phenomena by any process of trickery.

The spirits were always visible in the heat of the midday August sun (also by moonlight), a point which coincides with the fairy phenomena in Yorkshire (England), investigated by Sir Arthur. Miss Arnhem also described a tree-spirit, which she claims to have seen, saying it had a queer egg-shaped body with big eyes at the top, and a small slit of a mouth, thin frog-like legs and arms and four antennae on the top of the head.

The Theosophists claim that elf-sprites and gnomes are a link between the plant and insect-world and humanity.

According to this theory, the tree sprite described would be one of the least advanced steps in the evolution from insect to human shaped fairy.

Scientifically there is nothing to prove the impossibility of the existence of certain forms of life either of a rarified material—or keyed to another pitch of vibration—which renders them invisible to the average physical eye. All early races of civilization believed in them. The Greeks endowed them with especially poetical forms. Is it not likely that many of the legends we can trace back to time immemorial concerning elves, gnomes, wood-sprites etc., may have their foundations in clairvoyant powers.

The farther modern civilization leads us away from pure nature, the less we see or learn of her mysteries. She does not disclose her secrets to those who do not worship at her shrine.

* * * * *

One may safely state that the greatest enemy of Spiritualism in Germany, is the so-called animistical doctrine, which admits the genuineness of occult phenomena, but denies their spiritual origin. The scientific theory upon which the Animists base their conclusions has to do with the supernormal powers of the so-called subconscious mind or of the incarnate soul.

The Animists have a technical word for every form of mediumism. The controlling entity, which speaks through the medium when the latter is entranced, is dubbed "The subconscious personality" or the "Divided Ego," the materialisations are referred to as "Ideoplastic creations of the medium's subconscious mind."

They have even invented a theory to the effect that the "Direct Spirit Voice" is also an ideoplastic creation of the medium, relying upon the subconsciousness of all those present for the conversational material it makes use of.

Telekinesis is regarded by the Animists as evolved from the subconscious will of the medium, which controls his magnetic energy and thus produces the levitations and various other phenomena known under the title of telekinesis.

All these hypotheses are the result of materialistic science, which now that it is faced with the indisputable fact that occult phenomena can no longer be dismissed as old wives' tales is now busily employed in concocting materialistic explanations behind which to entrench itself against the ever advancing army called Spiritual Truth.

The weakness of the animistical logic begins in the faulty employment of the word "anima" (soul) for a materialistic conception of supernormal phenomena. The word animism (or, animismus, as the Germans call it), is used to exemplify the supernormal powers of the incarnate soul as represented primarily by telepathy, clairvoyance, automatic writing, trance-speaking, in short, all forms of mental phenomena.

The Animists admit the independent powers of the subliminal self as a living force capable of acting and demonstrating totally independent of the outer-consciousness. In other words, they invest man with a dual personality. They admit the dualism of man, endowing him with a conscious and a subliminal self.

But then why deny this subliminal factor, self or soul (whatever one may choose to call it) the power of manifesting independently of the physical self after physical death, if one be ready to admit its independent powers during the state of incarnation?

Prof. Dr. Hans Driesch, the great German philosopher (strongly

inclined towards Spiritualism) has hit upon this weak point of the animistical argument and very ably points out that the difference between an incarnate and an excarnate soul is only a conditional one consequently to deny the excarnate soul the ability to act independently would be a contradiction of the animistical theory, whereas the acknowledgement of the subliminal self as a living governing factor is a tacit admission of the dualism of man, of which St. Paul speaks when he refers to the flesh and to the spiritual body. Prof. Driesch finally arrives at the conclusion that animism and spiritualism are governed by the same basis of logic and should admit of amalgamation. He suggests the substitution of the word **monodulaism** for spiritualism, in order to find a scientific term for the spiritualist theory.

In the meanwhile, the confirmed animists continue to wage war against the spiritualists with almost as much fervour as the anti-occultists.

In defense of the animists, it must be stated the spiritualistic phenomena of the higher class are so seldom in Germany that German scientists have comparatively little opportunity to test the spiritualistic point of view through personal experience, consequently are forced to derive the information upon which they build their theories second hand, that is to say, by hearsay or by the perusal of foreign accounts.

There are few reliable trance-mediums in Germany, but no trumpet medium ever has been known in German psychic circles.

Physical phenomena, of which there are excellent examples in Germany, (Frau Silbert, the Schneider Brothers, Frau Vollnart, etc., being very widely known) while scientifically interesting can scarcely be looked upon as the most convincing argument for spiritualism, so there is something to be said for the tendency of cautious German scientists to discredit spiritualistic phenomena which they have never themselves experienced.

I am convinced that a first-class reliable trumpet-medium, if brought to Germany, would soon demolish the animistical structure of German psychic science.

* * * * *

During the past winter, I had occasion to deliver a number of lectures in various German cities before audiences composed largely of agnostics, animists and materialists, a sprinkling of spiritualists being thrown in.

Whereas I always speak from the spiritualistic standpoint, I do not pound spiritualism into my listeners with hammer-blows, but prefer to leave the incidents I relate to speak for themselves. In each case, I scored a victory for spiritualism and reduced the animists to a state of incompetency.

In Berlin, the President of the Society for Psychic Research openly admitted, in summing up that the odds against animism were, in the cases I quoted, almost unsurmountable.

He finished humorously with the remark: "Mr. von Reuter has so effectually slaughtered animism, that we shall have to dig a grave and bury it with all honors."

I only quote this as an example in favor of the necessity of presenting the case for spiritualism calmly and scientifically and without undue ardor, if one hopes to make a breach in the wall of animistical occult-science.

Only facts, hard cold facts, can impress the scientists' brain. But spiritualism is in possession of facts enough to batter down any wall of unbelieving science, if the facts be marshalled with ingenuity and foresight.

In arguing with an animist, I always begin by admitting the logicalness of his theories up to a certain point. I go as far as I can with him and cautiously lead him up to the turning point where the animistical and spiritualistic roads diverge to such an extent that you have to take one or the other.—Immortality.

ATHEISM EXISTS IN SCHOOLS HERE, DECLARES DE MILLE

By HARRY LANG

"Atheism?—"

Cecil B. De mille, who wrought amusement and a preachment alike in his "The Godless Girl," and thereby stirred up a hornet's nest of tongue wagging, yesterday sat at that great desk of his, under the stained glass window of his studio sanctum, and said his say:

"—so long as atheism remains a belief, a man has a perfect right to believe as he pleases. For myself, I believe in God. I think, if a man doesn't believe in God, that he's partially blind and partially deaf. He may think the same about me because I DO believe in God. But those are just our personal beliefs, and we're entitled to them—I to mine, and he just as honorably to his.

"But when atheism becomes a profession, and when the professional atheist sneaks into our schools and tries to cram his propaganda into the minds of our school children—now that's something else again!

'PASTOR DOESN'T KNOW'

"And if you don't think they're doing just that—"

De Mille pointed to the report of a sermon delivered here last Sunday by the Rev. Lloyd C. Douglas of the First Congregational Church.

"Doctor Douglas says there's no such thing as atheism in our schools, among our children. Now, I have the highest respect for Doctor Douglas and his sincerity and honesty—but he doesn't know anything at all about atheism!

"Why, one of our big schools right here in Los Angeles has in its student body no less than 269 pupils, every one of them paying dues as a member of a national atheistic society! Even if Doctor Douglas doesn't know that, it's a point that the principal of that school knows!"

This picture of De Mille's—"The Godless Girl," now showing at the Biltmore Theater—deals with the planting of the seeds of atheism in public schools of America, through an insidious, outside-financed propaganda system.

It deals, too, with another subject that tears at the consciousness and conscience of De Mille just as strongly, he gives you to believe—the abuses that exist in America's reformatory system.

"Whether you like the picture or not is one thing," he tells you. "But, remember this the picture is true; it is fact. When Doctor Douglas or anyone else says that such things as I show there do not exist, he doesn't know whereof he speaks.

"Atheism is a menace in our schools today. I don't think, mind you, that the youth of today want to be atheists. I think they are as fine and as spiritually inclined as the youth of any other age. I think they are more genuine. But the times are different. They miss, at home, the element of spirituality. I remember my dad—he used to sit every evening and on Sundays and discuss spiritual matters. There

weren't, in those days, any movies, any dances, any night clubs, any automobiles, any radio.

"The lack of that spirit in the home of today gives the professional atheist his great chance. It is at that—the professional atheist—that I aim. The sincere atheist won't try to inflict his beliefs on your child or my child; it is the paid professional who is the danger, the menace.

"They laughed, remember, at Trotzky and Lenin. But later nobody laughed!

"Now as to the reformatories. The good Doctor Douglas said there exist no conditions such as I depict in "The Godless Girl" reformatory scenes... Why, that picture was as mild as I could make it; not as strong as I could have made it. If I had put on the screen what I found in many reform schools, the audience couldn't stand it.

"I show the beating of a boy; the case which I used as basis resulted in the killing of the boy! I show a girl chained to a bed, in solitary confinement. The case I used as a basis caused the death of the child, when the institution burned.

FACTS NEED TO BE TOLD

"The Doctor is sincere. He says he knows there is no such conditions because he knows people closely connected with the works of reform schools and they tell him there are no such things. If I were sent to investigate a bank defalcation, I wouldn't go to the cashier and ask him if he stole the bank money, would I? Of course he'd tell me no.

"Charles Dickens, in writing *Oliver Twist*, ran up against the same sort of sincere, honest disbelief that I do now. He answered: 'I find in the fact of it's being questioned sufficient reason that it needed to be told.' I make that same answer to Doctor Douglas and these others who think I am not telling the truth.

"Reformatory abuses DO exist!

"Atheism IS a menace in our schools today! And who was it that said: 'Where there is no God . . . ? . . .'"

Over in the corner, the press-agent prompted:

"Proverbs, Mr. De Mille."

"Yes," concluded Cecil De Mille, "it was Solomon who said it—wise old chap—'Where there is no God, the people perisheth!'"—Examiner.

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